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NOTES AND QUERIES

AMERICAN BALLADS.—The writer of this communication is making extended researches into the history of certain American folk-ballads, and takes this opportunity of requesting information from readers of the Journal.

1. *Fair Charlotte (Young Charlotte, Lottie)*.—Of a young woman who freezes to death by her lover's side, while riding in a sleigh with him to a Christmas Eve ball. This ballad was composed by William L. Carter of Benson, Vt., before 1833. It is current in popular tradition from Nova Scotia westward through the States from New England to Dakota, and southward to Oklahoma.

2. *Jealous Lover (Florilla, Emma, Nellie, Lena, Aurilla, Ella, Abbie Summers, Weeping Willows)*.—Of a youth who takes his lady-love to walk in the woods and there stabs her, being stricken with remorse as she dies, forgiving him. This ballad, of unknown authorship, is current from Nova Scotia westward and southward through the States, New England to Kentucky, and westward to Missouri. Some texts contain stanzas derived from a song "She Never Blamed Him," by Thomas H. Bayly.

3. *Casey Jones (Cassidy, Shannon, etc.)*.—Of the last run of an engineer, who becomes a hero by sticking to the throttle and going down in a wreck with his engine, while the fireman jumps to safety. This ballad, ascribed to the agile fireman, is current throughout the country, and is the source of the well-known vaudeville song.

Information is eagerly desired concerning the origin, authorship, and currency of these ballads, and particularly texts and melodies, for which the undersigned will be duly grateful to readers of the Journal, as being desirous of collecting all known versions.

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TWO ABNAKI LEGENDS.—The following legends are from the tribes belonging to the Confederacy, whose name, Abnaki, means "the whitening sky at daybreak," or the "Eastern people." I remember hearing a Passamaquoddy, I believe it was, tell one of their Creation myths which I think has never been published. He was around selling baskets in Augusta, Me.; and in reply to some question of my grandmother's, he told this story to show the Indian's belief in his divine right to all the land. I was a little child at the time, and the language made an impression on my mind. I give the story in his own words, as nearly as I can remember them, as told at my childhood's home in Augusta, Me.

1. *Creation Myth*.—When the Great Spirit come to make man, he grab up some clay from *anywhere*, an' slap it together *anyhow*, an' toss him into the oven to bake. He got burnt to a crisp, so his hair kinked all up; an' this was the black man. Then the Great Spirit threw him way across the big water.